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Western ideas had come in such a flood that India was in danger of being swept off its base—and this reaction was necessary for the preservation of what is really valuable in Indian ideas and institutions. In the second place the evidence is unmistakable that the leaven of Christianity has spread all through India, and it can be easily detected in all these varied phases of development.

Another valuable feature of the book is a select bibliography at the end of each section, helpful not only to readers, but also to those who are collecting libraries on modern India.

J. W. M.

#### **An Introduction to the Old Testament in Greek.**

By H. B. Swete. Revised by R. R. Ottley; with an Appendix containing the Letter of Aristaeas edited by H. St. J. Thackeray. New York: Putnam, 1914. Pp. xv+626. 7s. 6d.

For the successful pursuit of the goal of Old Testament textual criticism, no aid is so important as that to be obtained from a study of the text of the Septuagint, or Greek Bible. The Greek text goes back for its origin to a date far older than that of any surviving Hebrew manuscript. Furthermore it represents a different textual tradition and, in many specific cases, a much better tradition than that of the existing Hebrew text. But the Greek text itself presents many problems, and these of somewhat complicated character. Hence an "Introduction" to that text is a necessity. Swete's volume has been the standard guide for students ever since its appearance in 1900. It has rendered invaluable service. But since its issue, so much work has been done upon the problems of Septuagint study that a revision was imperatively needed. The author being unable to undertake the task, it has been done by Mr. R. R. Ottley, whose labors in the field of Septuagint criticism are well known.

Good as the revision is, so far as it goes, it does not go far enough. The editor was evidently placed under severe restrictions. The old plates have been preserved, with changes of only a minor sort, e.g., Charles's view that the Ethiopic version was made "in the main from the Greek" is now substituted for Lagarde's judgment that it was translated from the Arabic and was of little value for the recovery of the Septuagint text. But changes that might have been made, even without making new plates, have not been made; e.g., the many references to Driver's *Introduction* and to his *Notes on the Hebrew Text of the Books of Samuel* are retained without adjustment to the later editions of these works. More serious still, there is no adequate recognition of the progress made in the study of the Septuagint in the last fifteen years. The editor gives us, it is true, in 32 pages of "Additional Notes" references to the literature of this

period and concise summaries of the content of many articles. But in a standard work of this sort, we ought to find a clear and connected statement of the present state of Septuagint research with an indication of the tasks remaining to be done and the directions in which progress is being made. As a matter of fact, we seem farther away from the original Septuagint today than ever. We are confronted by a great number of MSS representing many lines of textual tradition. We may not accept any one as the "true LXX." We must rather classify the manuscripts, on the basis of careful and minute examination of their characteristics, and group them in families. Only after this has been done can we take the further step to the discovery of what lay behind these various families.

The original edition of Swete's book has done much to further right methods of work among English scholars. The new edition will likewise be a useful repository of information, but it will not be as significant an influence upon the work of the next decade as its predecessor was for the last decade. Yet every worker upon the textual criticism of the Septuagint or of the Hebrew Bible must have this new edition.

**The Book of Leviticus.** By A. T. Chapman and A. W. Streane. London: Cambridge University Press, 1914. Pp. lx+195. 3s. net.

The authors of this handbook were thoroughly in touch with everything bearing on their subject. Like other volumes of the Cambridge Bible for Schools and Colleges, this is a very inexpensive book.

**In the Service of the King.** By Joseph B. Dunn. New York: Putnam, 1914. Pp. viii+158. \$1.25.

In this interesting psychological study of a minister's life, the author shows how he had to adapt himself to the life of a country pastor. Mr. Dunn always believed that cheerfulness is under ordinary circumstances the sign of a healthy Christian life, and the story of his experiences will be an object-lesson to many.

**Under the Redeeming Aegis.** By H. C. Mabie. London: Hodder & Stoughton, 1915. Pp. 160. 2s. net.

Dr. Mabie believes that the salvation of the world is an eternal reality in the mind of God, so that the problem of atonement is already settled in him and by him. Salvation is objectified in Christ and when apprehended by man becomes a working principle in him. God does not condemn those who are ignorant of the gospel, for God cannot consign men to doom

for mere lack of light, but always and everywhere for their abuse of light. The moral government of God is similar to the Juvenile Court methods of Judge Lindsey: the cross is the sign of the grace of God who offers a new evangelical probation made concrete and manifest in Jesus Christ. Dr. Mabie's style is racy and clear.

*English Literary Miscellany*, by T. W. Hunt (Bibliotheca Sacra Co., 1914), is a series of literary studies on Shakespeare, Milton, the Brownings, etc., which had already appeared in divers magazines.

*In the Face of Jesus Christ*, by David Jenks (Longmans, \$2.00), is a collection of 496 devotional meditations packed full of ideas from the point of view of an Anglo-Catholic priest.

*Cross and Passion*, by George Hodges (Macmillan, \$1.00), is a series of eight excellent meditations for Good Friday by the Dean of the Episcopal Theological School at Cambridge.

*The Immortal Seven*, by James L. Hill (American Baptist Publication Society, \$0.50 net), is a thrilling story of Dr. Adoniram Judson and his helpers in pioneer missionary work in Burma. The volume is well illustrated. It is interesting to compare things as they were a hundred years ago, both in this country and in Burma, with what they are now.

*Le Muséon*.—One of the strange effects of the European war is the fact that the oldest journal, *Le Muséon*, published by the University of Louvain, is now published through the courtesy of the Syndics of the Cambridge University Press, England, and the American agency for the publication has just been undertaken by the University of Chicago Press. Over two hundred pages of material for the third and fourth numbers of *Le Muséon* for 1914 are supposed to have been lost in the fire which destroyed the offices of the Belgian publisher in the early days of August; and one of the collaborators on the last number of the journal was taken prisoner in the war and died in a hospital.

All supporters of oriental studies will be glad to know that the first issue of this journal for 1915 will soon be published, with contributions from many well-known Continental and English scholars, and interest in a review published under such unusual circumstances is confidently expected to be shown by American scholars espe-

cially interested in such fields of research. All inquiries and subscriptions may be sent to the University of Chicago Press.

A new edition of Dean Hodges' book on *Faith and Social Service* (\$1.25) has been published by the Macmillan Company. Dean Hodges treats of the new forces in the history of civilization and shows how the co-operation of churches will go far toward solving the problems of poverty, both intellectual and social.

George Hodges' book on *The Episcopal Church, Its Faith and Order* (New York: Macmillan, \$1.25) is a series of ten lectures on the doctrine and discipline of the Protestant Episcopal church. While Dean Hodges' conception of the church is not accepted by all the bishops and clergy of the Episcopal church, Christians of other denominations will think that if it was more general among them the cause of Christian unity would be more hopeful. Although the book is primarily meant for the use of clergymen who are teaching confirmation classes for adults, it will be found by others a very clear account of what the Episcopal church in general stands for.

*The Christian Life*. By R. H. Coats (Edinburgh: T. and T. Clark, 6d net) is a handbook for the use of study-circles written from an undenominational point of view. This little manual of 164 pages is packed full of matter and under the direction of an intelligent leader would do excellent service.

*The Offerings Made Like unto the Son of God*, by W. S. Moule (Longmans, \$2.00) is a series of studies on the Levitical ritual such as were commonly written fifty years ago. The author ignores the results of the study of Semitic religions and does not take into consideration the development of the religion of Israel. The only modern thing in the book is the fanciful statement that biblical criticism is the cause of what Mr. Moule calls "the moral attitude of the German nation today." There are probably in Mr. Moule's communion more clergymen who have accepted the modern conception of the Bible than in the Lutheran church itself.

*The Revelation of Discovery*, by Bishop Brent (Longmans, \$1.00 net), is a series of ten studies on the Christian faith; their leading idea is that to God's manifestation to mankind must answer a corresponding will to search God, the Christian creed being such an effort.